UNITED EVANGELICAL *Action*

MAY 1, 1958

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EVANGELISM AND CHURCH EXTENSION

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OFFICIAL NAE ORGAN

Readers Say—

Consistent Orthodoxy

To the Editor:

It is consistent orthodoxy to "contend for the faith" and be true in teaching and preaching according to I Corinthians, chapter 1. That is, we will "be true to that old rugged cross, and its shame and reproach gladly bear"! Let the world call it "weak" or "foolish" but we will still preach it and prove it as the "power of God" and the "wisdom of God"! We will stay by the "base things" and the "things that are not," in the world's eyes besause they truly are the things that produce results. God owns His Gospel! The Holy Spirit does His work! This is what God has ordained and will honor regardless of our theories. It gives Him all the glory. He that glorieth (boastest) let him glory in the Lord . . . ; that God in all things may be glorified! This is in order that "no flesh should glory (boast) in His presence."

However, we are not consistent . . . . even the most orthodox . . . unless we still, in prayer, trust in the presence of the power of God. Many, many, fundamental, Bible-believing groups demand the God-glorifying "salvation by faith," to get people in. We do well in this matter, but we ought not to "leave the others undone." That is, we should "go on" in God's method, which is by prayer to cast ourselves wholly upon the resources of God. We defeat our purpose to glorify God and are highly inconsistent when we "break over" and begin to depend upon schemes, gadgets, and gimmicks, or the sensational to continue the work! It is not consistent to promote and dispense a God-glorifying Gospel in man-glorifying ways.

Special evangelistic services are good, when born of prayer, and supported by prayer, but we wonder what God would be pleased to accomplish in our midst . . . even in regular services were we to be consistent in having methods as "orthodox" as our message.

J. W. MELLICK

Wellington, Ohio

High Wages; High Prices

To the Editor:

In his long letter printed on page 38 of *Action* April 1 B. Chenicek says that in your "editorial, Labor Day 1957 (*Action* Sept. 1) you resentfully remark, 'Labor constantly demands higher wages.' But it is precisely labor's ability to purchase the goods it produces that keeps capitalism going."

That is the stock tongue-in-the cheek argument of the labor unions. Yet they should know that wages are the biggest factor in the cost of production, and consequently the higher the wages the higher prices have to be.

The thing that counts is not the number of dollars in wages, but the purchasing power of wages. High wages make high prices. Low wages make low prices which have the same purchasing power in terms of goods that the high wages have.

Computations made by me from the Department of Commerce's book, *The National Income* (1951 edition) show that the increase in wages in 1950 over what they would have been at 1939 wage rates amounted to $83.4 billion, or the full amount of the inflation.

Further, the claim that it is labor's purchasing power that keeps our economy going is nonsense. There are about 65,000,000 gainfully employed people in this country, besides the retired, while there are only about 16,000,000 labor union members.

High wages are grabbed by union labor at the expense of the purchasing power of the farmers and all the other gainfully employed, and the retired, who have to pay the high prices which high union wages compel, without getting those high wages with which to pay them. And if all the gainfully employed got equally high wages prices would have to go that much higher. The only thing that increases the purchasing power of everybody is the lowering of prices.

PAUL S. WHITCOMB

Gladstone, Ore.

Stirred by Editorial

To the Editor:

Just finished reading your tremendous editorial "The Christian Century Renews the Controversy" (*Action*, April 1).

It becomes clear that a great spiritual battle is shaping up, in which the new super-church will be bidding for unchallenged supremacy. Every Bible-believing minister and teacher will be affected, if the usual soft approach does not bring about the "sell-out." The great need seems to be to awaken the brethren without frightening them.

The time appears to be at hand when the Lord's Church shall be in for a season of suffering and opposition. *Action* magazine certainly is a blessing and a great beacon.

HERBERT F. STUECHER

Gary, Ind.

"Christian Amendment"

To the Editor:

May I speak a good word for the "Christian Amendment" to the USA Constitution, which is being brought before Congress?

Quoting the late Dr. Peter Marshall: "It is strange and I believe tragic that the Constitution makes no reference to God . . . . Many efforts have been made at different times to introduce such an amendment, but there has been opposition and indifference and to this good day the Constitution of our country ignores the principles upon which our country was founded. Forty-three of our states have already written into their constitutions vague religious acknowledgements . . . but not one State honors 'Jesus Christ!' All pious, vague affirmations about God as the Supreme Being, etc., are vain unless supreme honor is specifically given to 'Jesus Christ.' "

This amendment was first introduced in 1946. Many groups of Christian people have

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Action

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Editor

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Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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EVANGELISM AND THE LOCAL CHURCH

A Symposium

Prepared by DALE CRYDERMAN
Chairman of the NAE Committee on Evangelism

WHAT ARE PASTORS thinking concerning revival and the evangelistic responsibility of their churches? Much has been written and proclaimed by denominational leaders, evangelists, and Christian educators. Now listen to those at the grass roots, the shepherd of the flock, the man who ministers week after week to the same congregation.

We asked: "Is evangelism to be equated with revival in the local church?" Rev. Quinton J. Everest, pastor of the Gospel Center, a United Missionary Church in South Bend, Indiana, stated:

"There is a very distinct difference between evangelism and a revival. To revive means the re-animating of that which is already living, but in a state of declension. Thinking of it, then, in the terms of the church, it would have to do primarily with the Christian. Evangelism, in its strictest sense, refers primarily to the proclamation of the Gospel to the unregenerate. We can have a revival without an evangelistic campaign. It is possible that an evangelistic campaign could develop into a revival. Evangelistic campaigns are plentiful; revivals are few. Many churches have evangelistic campaigns regularly, but are still in need of real, genuine, Heaven-born, Holy-Ghost-produced revival. We talk about revival; we advertise our meetings as such, but actually what we mean is that we are going to have an evangelistic campaign. No mistake is made when we say that evangelism is the first and the supreme mission of the church from the preacher right on through to the lay member who has no position whatsoever. Revival always begins with God's people. This cannot always be said of evangelistic campaigns."

Rev. E. E. Cutler, pastor of the Free Methodist Church of Dearborn, Michigan, answered:

"Seated at a breakfast meeting with a large company of ministers in Detroit, I heard Dr. McPheeters, then pastor of the Metropolitan Methodist Church, in his introduction of Dr. Billy Graham, give one of the simplest, yet most gripping definitions of evangelism I have yet heard. He said: 'Gentlemen, if William Shakespeare were to walk through these doors and into this room we would recognize him, and would quite automatically rise to our feet to pay voluntary tribute to the man who had blessed a world and made it richer with such a legacy of literature.' Then he said: 'Fellow-clergymen! If the Lord Jesus Christ were to walk through these doors and into this room in His kingly, yet lowly fashion, quite automatically we would all fall to our knees, and with sincerely worshipful hearts cry with Thomas, 'My Lord and My God.' "This is evangelism!" said Dr. McPheeters. "To so live, to so speak, to so present Christ that He is brought into the room, and men by His commanding presence are brought to decision concering Him."

This definition puts evangelism within the reach of all. A Sunday School teacher can bring Christ into the room filled with boys or girls. A pastor can take Christ with him to the hospital bedside. A layman can bring Christ into the lunchroom at the shop. A mother can bring Christ into the bedroom of the home as she tucks the little children in for the night. Parish Evangelism depends upon this concept being carried to every member of the church."

Dr. Harold P. Warren, pastor of the First Baptist Church of Wheaton, Illinois:

"Evangelism cannot be equated with Revival in the local church. Fruitful evangelism will be the by-product of a genuine Holy Spirit *revival* in any church or group of churches."

Rev. Howard E. Tucker, pastor of the Calvary Presbyterian Church, Wilkinsburg, Pennsylvania:

"Paul in Second Timothy 4:5 charges us to 'do the work of an Evangelist.' To me, Evangelism is not *one* of the jobs of the church but *the* job of the church. Now, that doesn't mean we do not seek to build up believers in the faith because, of course, that is necessary for them to carry on more effective evangelism. Neither does it mean we neglect fellowship with other believers. Neither does it mean that separation from sin and ungodliness must not be maintained. However, it is far too true that believers sometimes cling together and draw their skirts around them and have nothing to do with the world of sinners which Christ always tried to reach and for which He died on the Cross. Even modern missions have failed in some respects because missionaries drew apart in mission compounds on mission fields around the world and sometimes, unintentionally or not, became somewhat inaccessible to those who needed their Savior."

Rev. Ben A. Jennings, Missionary Church Association, Van Nuys, California:

"Any returning to God in repentance and fresh obedience is *revival,* however small the degree. A church can promote *evangelistic* emphases of various kinds, however, without turning from its own coldness and disobedience. Evangelism may and often does stimulate a congregation to seek God afresh, and thus contribute to revival in some measure."

"What are the conditions for revival in the local church?" we queried.

Rev. Gordon Wishart, Christian and Missionary Alliance pastor from DuBois, Pennsylvania, answered pointedly:

"Although man cannot produce re-

vival, he can prepare for it. No man has ever improved on God's prescription for revival as found in 2 Chron. 7:14. Dr. Warren states:

"First of all, a real sense of the *need* for such a spiritual awakening —first in the Preacher and then among the Christian members of that church. When both preacher and congregation are aware of the *need* for real revival, then should follow much heart-searching, praying, preaching on the sins of our 1958 Christians, preaching on the Holy Spirit, and on the *Revivals* on record in the Bible as well as in church History."

Rev. O. D. Lovell, Presiding Clerk of the Ohio Yearly Meeting, Canton, Ohio:

"A condition of revival is prayer. Perhaps everyone writing in the interest of revival will place this first on his list; however, we all know it is easier to preach about prayer than to practice it. The church must plan for revival. Through the various channels available to us, the community must be made aware of our existence and our endeavor. Another condition of revival is preaching, for only the proclamation of Divine truth will probe the hearts of a lukewarm church."

Mr. Everest:

"There are a number of conditions for revival in the local church, a few of which we mention. *First,* there must be a personal fitness. This comes by searching the heart to see if there is a proper relationship between God and the soul. Second, where sin has been committed against another individual, there must be confessions, apologies, and adjustments. Third, where there have been wrongs and sins which have affected a larger group of individuals or the church, nothing short of public confession will suffice.

"The *second* condition for revival in the local church is passionate praying. Travailing prayer is of paramount importance. By now we should have learned this lesson, for we shall never see revival—we shall never prevail with God until we know how to travail. Jacob became a mighty prince because he wrestled with God in prayer. Planning a program is easier than persistent, passionate prayer, but it can never produce that which God purposed through the gift of His Son and the commission to the church.

"*Third,* we must present the Word. Fire burns and melts; a sword cuts—the Word of God is all of this—a hammer that will break the hardest heart. It is a fire that will purify and a sword that will cut. The Word preached in its purity and power will result in conviction and revival.

"A *fourth* condition of revival is the prominence of the Spirit. This is the very thing that made the early church a power for revival. Many of them had seen Jesus, heard His words, witnessed His miracles— they were fully aware of the shed blood, His resurrection, and ascension. As time went on, the church had men that were gifted and talented. There came into existence organization, machinery, education, and training, but the thing that made, and always makes, the church different is the power of the Holy Spirit 'Not by might nor by power, but by my Spirit, saith the Lord of hosts.'

"Have the mass evangelistic efforts of recent years been consistent with revival in local church life in America?" we further asked.

Dr. Warren:

"Mass evangelism in recent years has left the local churches untouched, disillusioned as to the value received for such large expenditure involved, and caused many of the churches to turn again to the emphasis upon the local Church program of evangelism according to the teachings of the New Testament."

Mr. Jennings:

"Mass evangelistic efforts of recent years in America have contributed to revival in local church life by creating larger vision of God's power and Glory and a holy discontent with a subnormal status quo. There is an apparent general trend away at present from the greater city-wide evangelistic campaign to a stronger local church effort. But the one hope for strong evangelistic endeavor throughout a local church, is thorough-going revival among God's people. He alone, the true vine, can impart spiritual life and vigor to the branches."

Mr. Wisehart:

"Mass evangelistic efforts of recent years have not been consistent with revival in local church life in America, for often in these mass evangelistic efforts no attempt is made to get believers adjusted into a right relationship with God and with each other. Consequently, the church is left unrevived. Revival is primarily a church word and does not belong to the lost. A revival is a requickening of those already alive. You cannot revive a corpse but you can revitalize where there is life. Mass evangelism has done little to bring about a fresh infusion of the life of God among those who bear the name of Christ."

Our questioning continued:

"Is there a trend away from the greater city-wide evangelistic campaign to a stronger local church effort generally?"

Mr. Everest:

"The greater city-wide campaigns still carry tremendous influence and are being used of the Holy Spirit in an effective manner. There is still a great desire on the part of many leaders in many of the cities for a city-wide campaign. Many others, however, are becoming more cautious and desire the type of an evangelistic team that is sincere, honest, spiritual, prayerful, and that will leave the impact of God upon the community when the campaign is over. After saying this, I believe I must say that in many respects, city-wide evangelistic campaigns have reached their zenith. There is now a danger of their becoming mechanical, and unless backed up by prayer and directed by the power of the Spirit, we shall see less results than we have in the recent past."

Mr. Lovell:

"The local church has no doubt received incentive from city-wide campaigns, but the church must carry forth. Revival and Evangelism are possible unless faith is hindered by a theology which relegates God to a reserved seat on the rim of the Universe where He is to view in dismay a world being destroyed by sin. This, however, is not the God of the Bible. His promise to save men is seen in the purpose of Christ's coming, and the promise and purpose are both supported by His power."

Dr. Warren:

"Yes, I believe there is such a trend under way. There are still a *few* successful evangelists in the field of city-wide evangelism."

"What might be done to stimulate all forces and agencies of the local church to consistent evangelistic endeavor?" we asked.

Mr. Tucker:

"We Christians are saved to serve our Lord and to witness to His redeeming power. Our citizenship is in heaven and the only reason God keeps us here on earth is to present an effective testimony by lip and life to a lost world all around us. We hate sin but we must love the sinner for whom Christ died. The people in our churches must learn what Carey insisted, 'That his job was to reach others for Christ but he fixed shoes to pay expenses.' The people in our churches must learn that they can pay their Pastor to do the work of a Pastor but they simply cannot pay him to do the work God wants them to do for Him in their daily contacts in reaching others for Christ. 100% evangelism can come only from a 100% revived church. How it thrills my heart when one of my members tells me he won a soul to Christ. As a Pastor the Lord has given me 41 souls in the last 5½

(Continued on page 6)

THE CRISIS IN CHURCH EXTENSION FOR EVANGELICALS

By GEORGE L. FORD
Executive Director, National Association of Evangelicals

IN THE NEXT three or four years Americans will have a chance to decide how decent a place their country will be to live in, and for a generation to come." Thus begins an article in the January, 1958 issue of *Fortune* magazine. Concerned with the leapfrog development of totally saturated communities it points out that there is a daily transformation of three thousand acres of countryside into "smog-filled deserts," without provision for open country.

It is not only in the matter of open countryside that Americans will be deciding within the next three or four years how decent a place this country will be to live in. Our future spiritual welfare is involved as well, for unless churches are planned into the new communities there will be no opportunity for them later. Saturation planning and deed restrictions will see to that.

This is an especially serious problem for the evangelical church for in many parts of the country councils of churches are gaining such a monopoly control that the church not cooperating with the council finds the door closed in its face. This is happening in at least three different ways.

First, there is the interrelatedness between planning commisions and councils of churches which lead to either open or secret agreements whereby the council is consulted in the planning stage of new communities before any general announcement is made. Then, there are agreements between developers and councils of churches restricting the sale of property to those approved by the council. The third method of control is prohibitive financial and building restrictions developed in cooperation with councils of churches, that prevent evangelical churches, especially independent churches, from entering the community.

Problems such as these have occurred in Los Angeles, Chicago, Detroit, Minneapolis, Cincinnati, Philadelphia, Seattle and many other places.

This situation comes about in part because of the monopoly of identification often enjoyed by the National Council of Churches and local councils. The planner, conversant with the problems of urban development but unfamiliar with ecclesiastical life, assumes that the Council of Churches speaks for all Protestants or so nearly so that any other groups would be inconsequential. But there are at least 20 million Protestants not represented by the National Council of Churches. In fact, the denominations that are starting the most new churches year by year are not in the NCC.

The National Council of Churches has done some valuable work in church planning research but it has been so closely coupled with a "comity" program of control that it has created very serious problems to the church that for reasons of conviction does not cooperate with the Council. The Council philosophy has been clearly set forth in its own publication, *Church and City Planning,* by Hoover and Pery. It includes the allocation of locations by the local council of churches, purchase of property and establishment of churches by church councils rather than by denominations or individual churches and provision for a common downtown worship center and headquarters office for the councils of churches. They go so far as to suggest that perhaps some day it can be headquarters for the Catholics and the Jews as well.

Redevelopment is another phase of city life that faces serious spiritual problems under the present arrangements. In Washington, D.C., a church that for years had labored in a particular neighborhood was told by the Redevelopment Land Agency which was clearing the area in which the church was located that it didn't stand "a ghost of a chance" of securing a location in the redeveloped community unless it cooperated with the Council of Churches. The NAE was able to point out the illegality of the situation to the Redevelopment Land Agency and to secure promises that the church would not be discriminated against because it had religious convictions against cooperating with the council.

The magnitude of this problem can be seen from the fact that Washington, D. C. is clearing over 600 acres of slums. Philadelphia has 8 slum clearance projects under way. Pittsburgh is involved in a like number and Chicago plans to rebuild or refurbish 50 square miles of homes and shops and completely redevelop 185 acres.

Another cause for the problem is lack of information and lack of concern on the part of evangelical church leaders. The present methods of suburban development and urban renewal demand that church sites be located while the cows are still in the field and the slums are still standing. When the project comes off the drawing board and is announced to the public, it is too late.

This means that local evangelical fellowships must be organized in every city of America and they must establish local planning committees that will work with energy and imagination to protect the opportunities of gospel ministry. Such committees should include builders, developers, realtors and lawyers as well as churchmen. They should maintain very close liaison with planning officials and commissioners, building inspectors, board of education staff and members of the planning divisions

Church Extension and City Planning

THE NATIONAL ASSOCIATION OF EVANGELICALS has not been inactive on the problem of church extension and city planning. For three years we have been represented by representatives of the Commission on Evangelism and Church Extension at the annual meetings of the American Institute of Planners, where except for our voice National Council of Churches' representatives would have had uncontested monopoly in the Protestant field. We have stood for the principle that a part of our religious liberty is the right to propagate our faith and an infringement of that right of propagation is a curtailment of religious liberty. Many planners have appreciated our position and have offered to cooperate with us in developing a better program of understanding and planning among our own leaders.

At the NAE Convention in 1957, Mr. Robert Hoover, then chief planning official of the city of Newark, New Jersey (presently professor of planning at Wayne University), addressed our Evangelism and Church Extension Commission on the problem the planner faces in working with churchmen in providing freedom of choice in the location of churches. The 1958 Convention scheduled a panel with Mr. Ralph Ellifrit, planning officer of the city of Houston, Texas and chairman of the American Institute of Planners, Church Planning Committee, Mr. Dennis O'Harrow, executive director of the American Society of Planning Officials, Mr. Joseph H. Kimbel, Church Planning Consultant, Dr. George L. Ford, Executive Director of the National Association of Evangelicals.

A major step forward is the projection of planning seminars for ministers and seminary students. A pilot seminar is planned for the campus of Western Evangelical Seminary in Portland, Oregon, next fall. American Institute of Planners has agreed to furnish experts in the planning field to discuss with churchmen and seminarians the mutual problems they face in planning churches in communities with proper consideration for the overall community interest. Based on the experiences of next fall's pilot planning seminar, additional such meetings will be held the following spring in strategic locations across the country.

of utilities companies. They should develop contacts with all who know what population trends and community developments will be. Understanding of mutual problems between churchmen and planners can be enhanced by the interchange of information. The most satisfactory method is the simple expediency of inviting planners to address churchmen on these matters.

This is a cause that calls for the church's best strategists for upon it depends the future of the gospel ministry in many communities of our land. Unless Bible believing churches can have strategic places to labor and win souls to Christ the spiritual declension of America will become an even more serious problem.

Evangelism

(Continued from page 4)

months, one by one usually, and the last one this very day I'm writing this article. If we can claim to love the Lord's appearing we had better start proving it by constant evangelism on the part of everyone who claims to be a child of God through faith in Christ as Saviour."

Mr. Wishart:

"Since evangelism is neither a plan nor a program but a passion, pastor and people should seek God for a flaming heart to furnish the drive and the dynamic for the angel-coveted task of soul winning."

Dr. Warren:

"To stimulate *all* forces and agencies of the local church in evangelism, I would say first: pray down and preach in a Holy Spirit Revival in the hearts of those Christians within that church; let the Holy Spirit lay the burden of a lost world upon their hearts and thrust them out into the white harvest fields for soul winning. Teaching and preaching on what their responsibility in this level is will also stimulate evangelism."

Mr. Lovell:

"We desire a revival which will continue in the local church. Too often the revival ends when the evangelist departs. This is not necessarily his fault. Such will not be the case if Spirit-filled Christians are found in the midst of the situation carrying forth the cause of Christ. If the revival within the church has produced Spirit-filled Christians, the revival should and will eventuate in evangelism."

Mr. Everest:

"The thing that needs to be done to stimulate all forces and agencies of the local church to consistent evangelistic endeavor is to get every leader, officer, teacher, and then each person in the organization together with these to realize that men are lost. There must be impressed upon each person a vision of the lostness of humanity. For instance, the Sunday School teacher must not be satisfied merely to teach the Word, and perhaps even to see a child won to Jesus Christ, but must have a concern to also win the parents so the children and young people will be spared the tragedy of being reared by parents who will never understand them. I believe it is possible to have revival in any age. The only thing that keeps back a revival is man."

Finally we asked for a Scriptural basis for believing that revival is possible in the end-time of this age.

Mr. Jennings offered this challenge and inspiration of the Word:

"Scripture predicts apostasy in the end-time of this age. Revival as a huge sweeping phenomenon is not too clearly revealed. On the other hand, there are intimations that such may occur. The characteristics of the dispensation of the Holy Spirit as quoted from Joel in Acts 2 indicates the Spirit's working until the very end of the age. Revival as an awakening of God's people to finish the job he gave them to do, however, is not only possible for the end-time; it is a desperate necessity. The Scripture promises the fruits of revival—spiritual vitality, fellowship with Christ, and fruitfulness—to anyone in any period who trusts for them on His terms. They are all freely provided in Christ Jesus.

Mr. Everest cited 2 Chronicles 7:14 and added:

"I believe this applies to our day as well as any time past, and where there is a sufficient number of people who will believe God, who will fervently pray, who will have a passion for the lost, and will back all this up by a good, consistent Christian life, there is the possibility of revival.

Dr. Warren:

"2 Timothy 3:13,14: 'But *evil* men and seducers shall wax worse . . . . *but continue Thou* . . . etc."—The unsaved, within and outside the church may get more ungodly and defiant. Scripturally, there is every reason to believe that God wants His church of born again believers to be alert to the coming of the Lord, to be clean and pure, to be on firm with the Holy Spirit, to be witnessing, working and *watching,* loving one another and loving the Lord fervently!—this is *revival.*

"Personally, I believe it, pray for it, preach it and expect it in my own church and am assured that the Lord is blessing toward that end.

"I witnessed that mysterious moving of the Holy Spirit in Revival in February of 1943 here at Wheaton College while the Mid-winter Evangelist, and I have seen it again elsewhere and know it is possible with any group of Christians who are willing to pay the price and meet the conditions—even in these dark and desperate days!"

HOME MISSIONS RESPONSIBILITY NEGLECTED

By VICTOR TRIMMER
Chairman NAE Home Missions Committee

SOMEONE has said that sometimes we are so close to things that we cannot see them. Could this be true of the mission fields of our own nation?

In a small mission plane we buzzed over a little Indian Village north of the Arctic Circle in Alaska. We then landed on a rocky runway. Making our way into the village we announced that we were going to hold a gospel service. Soon the whole village was gathered in the Hall. A simple message of God's power to save was preached. Fifteen came forward to accept Him. As we were preparing to leave, a mother with tears in her eyes asked us if we could not send them a teacher who could teach them the Bible. She said, "I gather the people together each Sunday and read the Bible to them but we need someone who can teach us."

Alaska, known today as America's last frontier, was purchased from Russia in 1867 for less than two cents per acre. The vast northland is one-fifth the size of the United States and twice the size of the state of Texas. In the some ninety years since its purchase, it has gradually grown from an awkard problem child into a rugged individualist with a staggering potential for contributing to the national welfare.

Its climate is as varied as that of the United States, ranging from a comparatively mild climate in parts of Southeastern Alaska to extreme subzero temperatures in the Arctic.

Its people are chiefly white, Eskimo, and Indian (the Indians prefer to be called "native"). The population has grown from 72,00 in 1940 to at least 200,000 now, plus thousands of military personnel.

Salmon, gold, aviation, and furs are Alaska's major industries today. Commercial metals and clay, vast reserves of commercial timber, and huge deposits of valuable minerals are among the territory's great perpetual resources. Oil discovered in Alaska is of the very finest crude quality and is found in great volume north of the Brooks Range.

Because of its proximity to the North Pole, Alaska has long winter months when the sun is hardly ever visible. Its equally long summer days when the sun shines almost constantly around the clock have made it famous as "the land of the midnight sun." But still today in regions of that far north country the light of the gospel has not shined and the darkness of hearts in sin is deeper than the black midnight of their long winters. The Territory of Alaska is a mission we dare not neglect.

In a very humble mission station on an Indian reservation in New Mexico a small, stooped, gray-haired mother stood to testify. In a voice filled with emotion she expressed her deep appreciation for the missionary coming to their reservation and bringing them the glad story of the Saviour. She told of living there for forty years and how she and her husband would read the Bible to each other on Sunday. Her husband would often remark that there must be something more to life than they had. She turned to the missionary and with tears running down her face she said, "You came too late!! Six months before you got here my husband died, and no one had ever told him. He died and he did not know that Jesus had died on the cross to save men from their sins." Just a few miles away there were church spires reaching high into the sky and yet here was a man who had died without ever once in his life hearing the message. The American Indians! A mission neglected!

There are more than 400,000 Indians in the United States and about two-thirds of them live on reservations. The government is providing a program, and many of them are being moved to large cities, but still the need for the gospel is great.

A young man condemned to die for shooting an officer on duty looked into the face of his visitor when questioned if he had ever been in church and answered, "Sir, I have never been in church and as far as I know, none of my family has ever attended church." When asked if he would like to have a Bible the answer was, "Yes," and he commented, "I have never had a Bible in all of my life. In fact I don't know if I have ever seen a Bible." The visitor, weeping, put his arms around the young man and said, "If I had no more chance in life than you have I no doubt would end my life as you are ending yours." The hardened killer broke and with tears said, "Sir, maybe if someone had invited me to Sunday School, maybe if somebody had given me a Bible, I would not be here today." This young man was led to the Lord Jesus Christ and knew Him as Saviour before he paid the price for his crime.

The population of our state and federal penal institutions is around 200,000. In addition to these we have around 2,000 county jails, 4,000 city jails, and over 100,000 police stations and houses of correction where prisoners are held for varying periods of time.

In one county jail when permission was asked to hold a gospel service, the jailer said, "I have been here for fourteen years and there has not been one service held or one preacher call to help these men."A mission neglected!

Of the more than 12,000,000 Jews in the world approximately 5,500,000 live in the United States. In Palestine the number of Jews reached 1,800,000 early in 1957. This means that the United States still has about three times as many Jews as the nation of Israel.

There are more than half a million deaf and hard of hearing people in our nation depending wholly or in part upon the sign language as a means of communication. Add to these the thousands of blind and the lumber camp and migrant workers, foreign language groups, the Territory of Hawaii, and you begin to get a glimpse of the Home mission field which is America.

The lost are around us everywhere. The fields are white unto harvest. The opportunities—the possibilities of evangelism and soul winning are unlimited. The local church or individual Christian who really has a burden for souls will have no problem in finding a place to minister.

One of the problems of our day is that most church activity takes place inside the four walls of the church building. We sing, "Throw Out the Lifeline," but we never get it outside of the church building. All that is done to "Rescue the Perishing," is done within the building and in the regular

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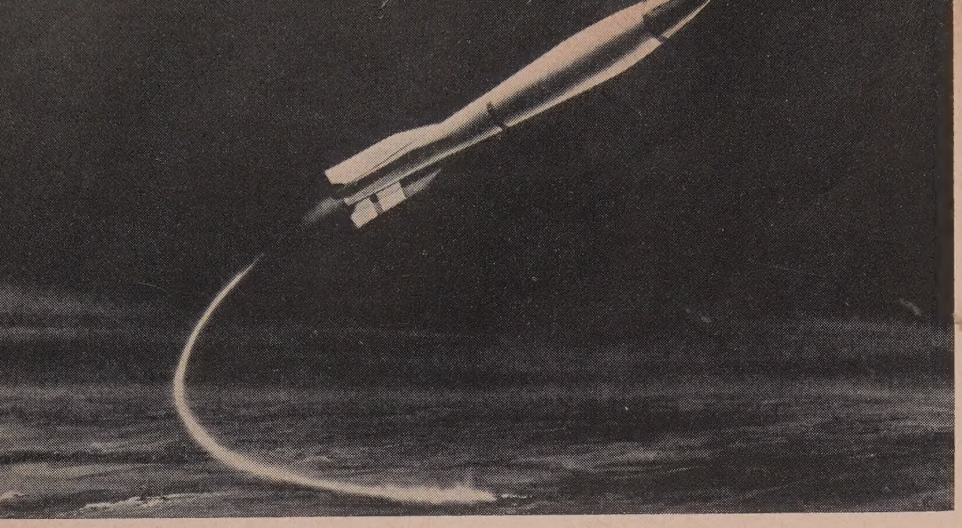

THE SPACE AGE AND CHURCH EXTENSION

By NEIL WINEGARDEN

BY 1996 the United States may number 300,000,000 citizens. So predicted the National Industrial Conference meeting recently in our Nation's Capital.

With a present 172,000,000 population this would mean that within the next 38 years nearly twice as many people would sit about the family table, labor in our expanding industries, study in our growing schools and reside in our sprawling suburbs.

But where will they worship?

Answering this question presents today's Evangelical Churches with a striking four decade evangelistic challenge.

Basically this is a spiritual challenge.

For, just as individual Christians must be nurtured in the biblical truths of sacrificial living, even so must churches be edged into this experience.

Jesus said, "If any man come after me let him deny himself . . . ." This truth is not popular with the flesh, the Devil, or with many churches.

The contemporary challenge for church extension must be met by kneeling churches—churches that have discovered the profoundly spiritual truth so graphically exemplified in Christ, "Whosoever shall save his life shall lose it, but whosoever shall lose his life for mine and the Gospel's sake shall find it."

Realistically, however, it is also an economic challenge.

Recently, the writer took a poll of some 40 denominational groups regarding the estimated yearly cost per unit for establishing new churches.

Of the 10 denominational agencies furnishing significant data, it was observed that the average length of time needed to establish a new church is 4 years and 7 months. Costs averaged $4,746 yearly per unit. It is possible that churches established under the more indigenous method ran a bit less. Even so, as a new baby in the home ups the family's cost of living, so establishing churches demands a considerable outlay of cash.

There ought to be a willingness to give solid assistance to those men desiring to start new churches. Full time men are needed in this ministry. We do great injustice to pastors of pioneer churches when we willingly pay stated salaries to denominational officers, theological professors and pastors in established churches while we permit these courageous frontiermen to do such basic missionary work here on the home front at such tremendous personal sacrifice.

We stifle the energies of a new congregation when we harness their fundamental leadership with the necessity for self-support while trying to do this most demanding and important thing a church will ever do—be born and become healthfully established.

Yes, if we are to meet today's challenge we must recognize the economic problems involved and then give our imaginations, wills and purses for their conquest.

Remember, too that, academically, it is an educational challenge.

Are second rate scientists planning and executing today's fabulous expeditions into outer space? One answers the question by asking it.

Should Evangelicals be satisfied to flounder before the challenge of space-age-church-extension because our men are not techically trained to launch such ecclesiastical satellites? Today's challenge demands either experienced, specially trained men, or both.

Concrete suggestions as to how to meet this academic challenge may be found in NAE's Evangelism and Church Extension Commission bulletin, *The Evangelical Outreach,* (Fourth quarter, 1957) in an article entitled, "Training the Pioneer Pastor."

Then again, practically, it is an ecclesiastical challenge.

Denominational machinery often runs slowly and at great expense, but present opportunities and needs demand action NOW.

Most immediate action must start nearest the "grass roots."

The real answer to our crying need for new churches to meet the challenge of our rocketing population lies at the door of existing local evangelical churches.

We must not forget, however, that essentially it is a personal challenge.

In our expanding population, with space age concepts challenging us, with automation and industrialization's push-button, assembly line contributions to our culture, one sometimes is tempted to feel overwhelmingly unimportant and insignificant. It is still, however, an individual that ultimately gets the job done.

Today none dares shrug his shoulders and say, "The challenge of space-age-church-extension is too great for me." Rather, he *must* say, "Oh God, what wilt Thou have me to do?"

Individuals who thus meet the space age challenge to church extension may well affect the eternal destiny of 128,000,000 people—our potential pagan population.

Home Missions

(Continued from page 7)

services of the church. This will never meet the need of a lost multitude. If a church is to fulfill its mission, it must do more than take offerings to send workers to lands across the sea. It must do more than contribute to missions. It must participate by taking the gospel to the mission fields at its doors.

We dare not neglect this home mission responsibility. Let us forsake the cloister for the conquest, going forth to our Jerusalem and Judea to win souls for whom Christ died.

Action Editorial

James DeForest Murch

The NAE and Evangelism

▪ UNITED ACTION through the National Association of Evangelicals has been characterized from its very beginnings with evangelistic fervor. It is fitting, therefore, that this issue is concerned with the work of our Commission on Evangelism and Church Extension.

Every national convention of the NAE has seen hundreds bowed down before the Spirit of God in prayer, confession and intercession that the Church of Christ experience revival and that America and the world be reached for Christ. A people committed to purity in Apostolic doctrine, with clear concepts as to the purpose of the Church and an undying loyalty to the Great Commission of our Lord must be evangelistic.

There has never been a time in the history of mankind when there was a greater need for evangelism. With atomic destruction well within the realm of probability we may have only a short time to seek and to save the lost. Too, the population of the world is increasing at a tremendous rate. Experts are predicting that in 1960 our own America may have a population of 200,000,000. Paganism is rampant. Is the Church ready to meet these challenges with an adequate aggressive Gospel crusade and a church extension program geared to the times?

This is the concern of the NAE's Commission on Evangelism and Church Extension. Under the capable leadership of Dr. Jared F. Gerig the Commission has had a good year, coming up to the Chicago convention with one of the finest reports in its history. It is organized on the basis of three areas of responsibility: Evangelism, Church Extension and Home Missions. Among its accomplishments during the year were: Acceptance in the American Institute of Planners and cooperation with the American Society of Planning Officals. This move is of great significance in church extension in the metropolitan centers of population. A new booklet, *New Churches for a New America,* has been widely distributed. A manual is being prepared of proven procedures, methods and organization for the conduct of union evangelistic campaigns. Surveys and studies are being made in the areas of home missions, industrial chaplaincies and immigration problems.

All the constituent churches of the NAE and all churches who love the Gospel are being urged "to consider earnestly their calling and opportunity in such a time as this to call the people of our generation back to the triune God and His infallible Word and to do all in their power to lift up Christ as the Saviour of the world before the eyes of men now walking in the darkness of unbelief." Let us all unite our prayers and our service in this worthy task.

The "Hymnic Revival"

▪ GOSPEL HYMNS with deep spiritual sentiment and evangelistic appeal are being scrapped by liberal leaders in the American Hymn Society and the National Council of Churches in their new "Hymnic Revival."

America's No. 1 favorite, "The Old Rugged Cross," has been earmarked for slaughter by the AHS, according to Rev. Deane Edwards, its president. Edwards also turns thumbs down on "In the Garden" and the whole category of "gospel hymns." He says he does not know how that term originated unless from the fact that such songs were most frequently sung at old-fashioned evangelistic meetings.

With all the dedicated fervor of a Paris Commune these modern revolutionaries are sending the dearest treasures of the Church to their hymnic guillotine. Evangelical doctrine is taboo. If a hymn mentions the virgin birth, the blood of Christ, the resurrection, heaven or hell it is doomed. A tuneful folk song with too much lilt and life has committed the unpardonable sin and is marked for oblivion.

What type of hymn has the approval of these hymnic rebels? It must be impersonal, be suitable for use on special occasions, fit into liturgical stances, deal with social problems, ecumencity, the new international spirit of freedom, justice and goodwill. There is need, they say, for hymns on Christian patriotism, on urban life, on rural life and on youth. The National Council of Churches is collaborating with the American Hymn Society for new hymns suitable for use at the Fifth World Order study conference. We suppose they will be filled with just the right sort of propaganda to produce a favorable climate for the adoption of the Council's recommendations on future policy.

Mr. Edwards rejoices that the old lyrics are being replaced by new hymns turned out by ministers and educators of the type of Harry Emerson Fosdick.

Strangely enough Mr. Edwards admits that there are few if any new tunes. The modern hymn experts are combing medieval hymnology for something different. Some of the new hymnals have as many as forty sets of lyrics for a single classic tune. No wonder! These song writers have not been touched by the Spirit and given "a new song." "Songs of Zion" are not ground out in response to "directives from the front office" of an ecclesiastical machine.

It is our opinion that we have little to fear from the new "hymnic revival." As long as Christians have born-again experiences there will be new songs of victory through the inspiration of the Spirit of God. Consecrated music publishers will disseminate them to the end of the earth. Indeed, we look forward to an eternity in which the blood-washed throng will pour out their hearts around the throne singing the soul-stirring songs of Moses and the lamb.

NAE Convention Report In Next Issue

A bird's-eye view of the National Association's greatest convention, held in Hotel Sherman, Chicago, April 14-18, will appear in the May 15 issue. It will feature Dr. Paul P. Petticord's presidential address, "True Ecumenicity." Brief resumes of other addresses, together with the highlights of the major sessions, will appear. There will be digests of the news reports of the NAE Commissions and related agencies.

This is an issue that will thrill the friends of the NAE. You will want to keep it on file for future reference.

THE PRODIGAL HOME

A "National Family Week" Message

By C. LESLIE MILLER
Manager, Union Gospel Press

THE AMERICAN home is making headlines! But they are headlines of a sordid nature and feature homicide, juvenile delinquency, divorce, and alcoholism. A problem boy develops into America's second most notorious killer who without motive or reason brutally murders eleven people. A Hollywood actress discards her fourth husband and sets out again on the sea of matrimony with her fifth mate. Juvenile hoodlums terrorize a New York school and drive a principal to suicide. A father goes berserk and murders his wife and four children. A fourteen year old youngster calmly relates how he pumped bullets into his grandmother's body "until she stopped quivering."

The story of the American home is becoming the story of prodigal parents and prodigal children. Psychiatrists and psychologists seek to analyze the situation and explain away human depravity. Sin has been labeled impulses and violence has been attributed to frustrations.

Prodigal children come from prodigal homes. We have so many prodigal sons and daughters because of the lack of godly examples to be found even in the so-called Christian home. Only too many fathers and mothers preach religion to their children and do not live it. The parents tell the children what they should be but they themselves do not live that way. Our fathers and mothers send their children to Sunday School but they never take them. They urge their children that *they* need religion, that *they* be good, that *they* read the Bible, and yet the parents themselves do not set an example.

Another reason why we have so many prodigal children is because of the lack of discipline in the home. The children control the parents instead of the parents governing the children. The youngsters give the orders and say how much spending money they should get, how many evenings they should spend out, and what time they should come home. They establish the laws, the rules and the regulations. And father and mother are so lacking even in common character that they yield to every wish and whim of the demanding child instead of establishing a code of ethics, rules and regulations such as God expects should be established in a Christian home.

Some children become prodigals because there is entirely too much gossip and criticism in the home. Church members, pastors and Sunday School leaders are discussed, torn apart, criticized, gossiped about; and thus children lose confidence in the church and the leaders of the church. Where respect for people has been lost there can be no respect for law and order and ethics.

Still another reason why children become prodigals is because there is too much materialism in the home. Because of economic pressures quite frequently both mother and father are too busy to take time to pray and to talk to and give advice to the children in the home. Few mothers take the time to read Bible stories to their youngsters. The television has been substituted for the midweek prayer service. In many homes both mother and dad are so engaged in the race for economic security and the securing of nicer furniture, cars, homes and other physical assets that the spiritual needs of the children have been completely ignored and the claims of God upon the life have been entirely devaluated.

The parable of the prodigal son as told by Jesus reveals that the father was indulgent to the point of weakness. The son actually became a prodigal long before he left home. Had his baser passions been subdued under discipline and had his will been brought into submission to the wise and kind will of his father he never would have become a prodigal.

The prodigal son described by Jesus is shown as a selfish creature. The theme of his life was "Give me." We are part of a spoiled selfish generation today. Selfishness is a habit and grows with alarming rapidity when discipline is not applied. Our economic system is built upon human greed and dissatisfaction and envy. Our home economy is founded upon the installment plan rather than upon the "Buy what you need and pay for it," a system which was the principle practiced by our forefathers.

The prodigal son was foolish. We are told that he wasted his substance in riotous living. He expended his money, ruined his health and lost his possessions in the gratification of sensual lusts and desires.

It is true that the prodigal son returned home and received a loving reception and glorious restoration. But we must never forget that years were wasted, lives blasted and hearts broken unnecessarily for there need never have been a prodigal son.

It is my firm personal conviction that every case of juvenile delinquency, of divorce, of marital unfaithfulness, of parental delinquency need never have occurred. All these are the normal and to be expected harvest of the sowing of certain evil principles.

Our educational system with its stress upon non-scientific hypotheses is undermining the faith of our youth in the Word of God. Our economic system with its stress upon greed, gain and materialism is choking the life out of essential spiritual emphases. The elimination of old-fashioned Gospel truths from our pulpits and Sunday Schools is to blame for sending out into the world a generation with no

(Continued on page 19)

Christian homes are the hope of the nation.

Duty-Free Vestments & Gems

The House of Representatives passed a bill to exempt from duty religious vestments, regalia and gems if they are imported for presentation without charge to a church or to a religious, educational or charitable organization. It is now pending before the Senate.

Previous legislation had made it possible to import the items duty-free, if they were imported "by order of" the religious, educational or charitable organization.

For the most part these bills benefit only the Catholic or Orthodox churches, or the churches which would import such articles, although theoretically there is no limitation on the religious organizations which may benefit.

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Prayer Day Resolution

"Regardless of denomination and creed, we can be united in observing a National Prayer Day to give thanks to God Almighty and to ask for His guidance in the conduct of our affairs at home and abroad." The statement was made by Congressman Emmet F. Byrne of Illinois, Roman Catholic.

Mr. Byrne has introduced a resolution in Congress which if enacted would request the President to set aside each June 1 as National Prayer Day, through a Presidential proclamation. The resolution recognizes that "the religious convictions of Christianity played an important role in the founding of this nation," and that the U. S. has "attained a position of leadership among the free nations of the world."

The resolution provides that the day may be observed in accordance with the various religious faiths of the people according to their choosing. It also suggested that the President invite the people of all the nations of the free world to join in the observance of such a day of prayer.

The idea for Mr. Byrne's resolution grew out of an address he delivered to a group at the Trinity Methodist Church in Chicago. In that message Byrne had said that "we are innately a good and a religious people; our heritage is full of spiritual significance." He spoke of both Washington and Lincoln as prayerful men, and noted that President Eisenhower opens his cabinet meetings with silent prayer.

Some observers in Washington viewed with apprehension the wording of Byrne's resolution, on grounds of conflict with the principle of church-state separation. It was also questioned whether Congressional resolutions and Presidential proclamations do much to engender a genuine spirit of prayer throughout the nation.

Push for Obscenity Control

Another bill to extend the area of legal actions against obscenity has been introduced in the Senate, this time by Senator Edward J. Thye of Minnesota. It is a "venue" bill, allowing prosecution for obscene materials at the point of delivery by the U. S. mails.

This bill corresponds to a similar measure on which a subcommittee of the House of Representatives recently held hearings. The subcommittee reported favorably to the full Judiciary committee, but up to mid-April the Judiciary committee had not acted.

The office of Senator Thye stated that the introduction of this new piece of legislation grew out of the numerous complaints in letters from his Minnesota constituency.

Investigation Involves Clergy

The Senate Rackets Committee, investigating the 4-year-old Kohler strike at Sheboygan, Wisconsin, got into the thick of religious controversy lately. Every day or two echoes of the religious angle keep bouncing back. And each echo illustrates that labor is making a desperate attempt to pull (or push, as the case may be) the churches into a position of endorsement of labor activities.

The whole thing started, as far as this investigation is concerned, with a statement by a labor leader, Emil Mazey, to the effect that clergymen in Sheboyan "are not men of integrity." Mazey is secretary-treasurer of the United Auto Workers.

In heated testimony, under heavy questioning, Mazey said that "the Kohler Company has influence over the clergy, the bar and the medical association in Sheboygan." Then followed a series of questions from Senator Carl Curtis of Nebraska, Mazey responded that "on matters of basic social questions there's much to be desired in the churches of Sheboygan."

Some months ago Mazey had denounced a judge in Wisconsin for giving a heavy sentence to a striker, found guilty of assaulting a non-union man. Both Protestant and Catholic clergymen had in turn denounced Mazey for his verbal attack on the judiciary. Mazey himself is Roman Catholic.

A union official stated that Mazey had at another time been angered by the actions of a Catholic priest who had first promised not to install Kohler fixtures in a new church building, but who later went back on his word and had them put in. The promise was a result of the boycott pressures which the union used in trying to cut down the market for the fixtures of the industry which they were striking.

Another thing behind Mazey's statement was the union's contention that the churches frequently find themselves indebted to big business for financial support. In turn, the clergy is partial to business interests, either consciously or unconsciously, according to a spokesman for the union.

Later in the course of the hearings, Walter Reuther, president of the UAW, challenged Senator Goldwater (Ariz.) to set a statement which the Senator had made before a panel of six clergymen, to decide whether it was true and well-founded. Reuther suggested that they each select three ministers.

This time the statement in question was of the anti-union variety. "Walter Reuther and the UAW are a more dangerous menace than the sputniks or anything Russia might do," Goldwater had said. Reuther's response was a press release, based on a letter to Goldwater.

Goldwater flatly turned down the offer to set the statement before a panel of clergymen, and labelled Reuther's action as a "personal vendetta." He also noted that more care had been taken in getting the message to the Sunday papers than to the Senator's office.

It was quite evident that Reuther's proposal, coming when it did, was something of a cover-up for Mr. Mazey's errors. It served as a new demonstration of labor's confidence in the clergy, and in the judgment of the church as an arbitrator of social affairs.

Throughout the labor movement there is a tendency in this direction. The AFL-CIO, meeting in Atlantic City recently, adopted a plan to refer certain questions of union policy and action to a panel of clergymen.

Tax Technicality

Congressman Thomas P. O'Neill of Massachusetts has introduced a bill to allow clergymen to have income tax withheld from their salary. Withholding would not be obligatory, however. It would be optional.

As a matter of fact, the income tax is already withheld from the salary of many ministers across the country, in spite of the fact that it is against a legal technicality. The Internal Revenue Service raises no objection to the withholding system, if a minister should make up his tax in this manner —that is, unless the minister asks how he should pay his tax. If he asks for a ruling, Revenue officials are obliged to quote the law, and the minister would not be allowed withholding. The manner of paying tax, whether by withholding or as a self-employed individual, makes no difference in the amount of tax to which the minister is liable.

The question arose when civilian chaplains of the Veterans Administration applied to come under the withholding provisions. They were turned down by a federal agency ruling because it was against a section of the tax law excluding the earnings of ministers (for their ministerial services) from the withholding provisions.

It was assumed in Washington that the bill would be perfectly acceptable to the Treasury Department. This being the case, it may be put through Congress with little delay once the wording and the implications of the bill have been screened by Treasury.

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

BIBLE STUDENTS SING FOR PRESIDENT

President Eisenhower shakes hands with members of the Ambassador Choir of Columbia (S. C.) Bible College who greeted him by singing his favorite hymn, "A Mighty Fortress Is Our God." The President was in Augusta, Georgia, for a week-end of golf and rest.

Education

Seattle Pacific Graduates Choose Christian Service

SEATTLE—Since their graduation from Seattle Pacific College ten years ago, nearly half of the Class of 1948 have engaged in full-time Christian service, according to a report from Professor Joseph L. Davis, executive secretary of SPC's alumni association. A survey of the 101 students listed in SPC's 1948 yearbook as graduating seniors reveals the following occupations: Ministers, 16; missionaries, 11; teachers or administrators in Christian schools, 9; ministers' wives, 5; missionary doctors, 2; minister of music, 1.

Among the remainder of the 1948 graduates, twenty-three are teachers or administrators in public schools; four are engineers; three are nurses and the others scattered among a number of occupations.

Accrediting Announced For Westmont College

HOLLYWOOD, Calif. — Westmont College has been admitted to the Western College Association as a member in full standing and thus becomes nationally accredited as a Christian liberal arts college, it was announced by Dr. Roger Voskuyl, president of the college. The announcement officially comes from Dr. Mitchell Briggs, executive secretary of the Western College Association. The accrediting association made the decision at the recent spring meeting held in Santa Barbara.

Dr. Voskuyl, now in his eighth year as Westmont College president, stated that accreditation means unprecedented challenge and opportunity for Westmont. Already campus development plans have been stepped up in order to meet the demands of increasing enrollment. Two new major buildings, a women's residence for 150 women and a dining commons, are expected to be completed within the year.

The accreditation news followed closely the announcement by the United States Steel Foundation that Westmont College had been named recipient of a $25,000 gift for the library. Westmont was chosen from 20 colleges in the nation under consideration for the grant.

Southern Section ETS Holds Annual Meeting

DAYTON, Tenn. — Approximately forty delegates, mostly college or seminary professors, and Bryan students attended the annual regional meeting of the Southern Section of the Evangelical Theological Society at Bryan University Friday and Saturday, March 21 and 22.

New officers were elected as follows: Theodore C. Mercer of Bryan University, chairman; Howard A. Hanke of Asbury College, vice-chairman; Arthur Ittermann of Temple Baptist Theological Seminary, secretary; and Glen C. Atkins of Southeastern Bible College, treasurer. Another matter of business was the proposal to hold next spring's meeting at the Free Will Baptist College in Nashville.

Chairman Alfred A. Cierpke of Temple Baptist Theological Seminary presided at the sessions, at which fourteen scholarly papers were read. Highlighting the sessions were two Friday evening addresses on "Successful Soul Winners' Secrets in the Psychology of Conversion" by Arthur Ittermann and "The Need for a Greater Emphasis of the Doctrine of Scriptural Infallibility" by R. Bradley Jones of Carson-Newman College.

Evangelism

San Francisco Crusade Having National Impact

SAN FRANCISCO—The Billy Graham San Francisco Bay Cities Crusade, which began in the Cow Palace on April 27 is being televised across the nation each Saturday night over the facilities of the American Broadcasting Company network.

The nightly crusade meeting is being followed with a telecast by Billy Graham Team members. The program may be seen on KGO-TV from 10:30 to 10:45 p. m., Monday through Friday, for the duration of the Crusade. Producing and directing this program will be Cliff Barrows, song leader and choir director for all Graham's meetings.

To make it possible for East Coast viewers to see the actual Crusade

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service at 10:00 p. m. (EST) it is necessary for all Saturday night meetings to begin at 6:30, with the TV cameras doing the pickup from 7:00 to 8:00. West Coast stations carry the telecast on a delayed basis only from 10:00 to 11:00 each Saturday night.

In addition to the telecasts the Crusade sponsors Prayer-Time on KGO Radio, Tuesdays through Fridays at 10:00 a. m.

Some 4,800 Bay Cities Area Christians enrolled in counsellor training classes in seven areas are being accepted for Crusade duty. Charles Riggs, assisted by Lorne Sanny, is director of the counselling and follow-up work.

Hundreds of "prayer leaders" are meeting regularly and will coordinate local groups with a daily radio prayer program to the conclusion of the Crusade.

inter-church

Groups Urge Outlawing Of All Nuclear Weapons

PHILADELPHIA—(RNS)—Service agencies of three historic peace Churches released a joint statement here, first issued four years ago, which called on all countries to outlaw nuclear weapons "unconditionally and permanently."

Issuing the plea were the American Friends Service Committee (Quakers), Mennonite Central Committee and Brethren Service Committee.

The groups said the statement, originally published during Holy Week in 1954, "is four years more urgent" today.

Declaring that "man cannot serve both Christ and the bomb," the statement pleaded, "let us be done with these fearful weapons, regardless of what others do."

"Today the cross of Christ stands in the shadow of the cross of hydrogen," the statement continued. "Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; and the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

"Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear."

"Christian Oscars" To Be Awarded May 17

PHILADELPHIA—Winners of 1957 National Evangelical Film Foundation awards were announced here by Harry G. Bristow, Jr., director of Christian Youth Cinema, Inc.

Alma Platts will receive an award for her role in "Preacher's Kid," and Paul Lukather another for his acting in "Desperate Measure."

The awards, known as "Christian Oscars," will be presented May 17 at the Christian Film Theater here.

In addition awards for production will be presented in the following categories: dramatic film, "Preacher's Kid," Gospel Films, Inc.; foreign missions, "Suicide Mountain," Missions Visualized, Inc., Berean Gospel Distributors; home missions, "Desperate Measure," Valley Forge Films, Inc.; educational, "Red River of Life," Moody Institute of Science; instructional, "A Look at the Book," Unusual Films, Bob Jones University; biblical "Books of Acts" series, Broadman Films, Family Films, Inc.

Council of Churches Sponsors Youth Dance

COLLEGE PARK, Md.—(RNS)—More than 1,000 young people from nearly 100 Protestant churches in the Washington area gathered here in the armory of the University of Maryland for a square dance, proceeds from which were donated to construction of the Protestant pavilion at the Brussels International World's Fair.

Musicians from Washington radio and television stations contributed their talents, as did a dozen experienced square dance callers. Six callers worked at once so that all the 500 couples, forming 125 squares, could hear and follow the calls.

The dance was sponsored by the Young Adult Commission of the National Capital Council of Churches and was the largest recreational event of its kind ever held under Protestant auspices in this vicinity.

Tickets sold at $1.00 each and participants were urged to contribute an extra dollar to the $100,000 fund American Protestants are raising to aid Belgium's small Protestant minority in building the pavilion. Most of them did.

Dr. Ernest Griffith, dean-designate of International Service, was chairman of the adult sponsors of the event.

Prominent Negro Pastors Allied with Communists

NEW YORK CITY—Two Negro clergymen (both of them with a long list of Communist affiliations) have been elevated to high positions in religious and educational circles here.

Dr. Gardner Calvin Taylor, a member of the Assembly of the National Council of Churches of Christ at the organization's St. Louis meeting in December, was recently appointed by Mayor Robert F. Wagner to the New York City Board of Education. He was also elected by the Protestant Council of the City of New York as its president. Dr. Taylor's relationship with the Communist Party was emphasized recently when he conducted (in the Baptist church in Brooklyn of which he is pastor) the funeral service of a member of the National Committee of the Communist Party. In his funeral sermon Dr. Taylor was reported to have "paid homage" to the deceased "as one who dared to dream and work for the new world every good person desires."

The Presbytery of New York recently elected as its Moderator Rev. Edler G. Hawkins, pastor of St. Augustine Presbyterian Church and a graduate of Union Theological Seminary. Mr. Hawkins served as a member of the state executive committee of the Communist-controlled American Labor Party and was the ALP's candi-

FINAL

LATE NEWS AT PRESS TIME

● CHICAGO 1958 proved to be the greatest convention in the history of the National Association of Evangelicals. There were over 1,000 registered delegates; possibly another 1,000 visited exhibits and attended conferences, luncheons and mass meetings. A full report will appear in our next issue.

● DR. HERBERT MEKEEL, pastor of First Presbyterian Church, Schenectady, N. Y., was elected president of the Association, succeeding Dr. Paul Petticord, president of the Western Evangelical Theological Seminary, Portland, Ore.

● DR. BILLY GRAHAM, a member of the NAE of many years standing, was present in many of the sessions and delivered the closing address at the noon meeting Friday. His theme was "The Harvest is Ripe" and the great audience was thrilled to new evangelistic undertakings.

● RELIGIOUS RADIO was a major concern. The NRB initiated a resolution which the NAE passed unanimously calling upon the Federal Communications Commission to restudy the obligation of radio stations to religion "in the public interest."

● NAE LAYMEN under the leadership of Kenneth Keyes, Miami (Fla.) realtor, have undertaken to clear the last vestige of indebtedness of the Association during the coming year. Three laymen's luncheons stirred new interest in evangelism and social action along evangelical biblical lines.

● CHRISTIAN DOCTRINE received strong emphasis indicating that there will be no compromise of the "faith once for all delivered to the saints" in the future program of the NAE. Drs. R. G. Lee, Wilbur Smith and Harold J. Ockenga delivered great doctrinal addresses as did other outstanding evangelicals.

● DR. GEORGE L. FORD, executive director of the NAE, made a report which recorded new gains in all phases of the Association's program. Greater forward movement, while impeded by financial problems, is certain under the leadership of the Spirit of God.

● WORLD CONCERN on the part of evangelicals was highlighted in the sessions of the Evangelical Foreign Missions Association, the World Evangelical Fellowship and the World Relief Commission. Enlargement was reported in all three of these agencies.

● NEXT CONVENTION will be held in Los Angeles, Calif., April 6-10, 1959. The Hotel Statler has been chosen as the scene of the first national convention of the NAE to be held on the West Coast. A great gathering is anticipated.

date for New York State Assembly in 1948. He sponsored the Communist Party's Jefferson School of Social Science, the notorious Waldorf Astoria Conference of the National Council of the Arts, Sciences and Professions, and signed the brief *amici curiae* which was submitted to the United States Supreme Court in behalf of the Communist clergyman, William Howard Melish. He is currently a member of the executive committee of the pro-Communist Religious Freedom Committee.

public affairs

Catholics Forbidden All Baccalaureate Services

PORTLAND, Me.—(RNS)—Bishop Daniel J. Freeney of Portland has forbidden public high school Catholic students and their parents to attend baccalaureate services whether they are held in churches, schools or other meeting places.

The ruling was contained in the bishop's annual letter to priests of the dioceses last December, but was made public when it was included in a parish bulletin distributed by St. Rose of Lima church in Chisholm.

Bishop Feeney, whose diocese includes all of Maine, declared Roman Catholic students in public high schools "must not" attend religious services of another faith. He said baccalaureate services are religious affairs, although they are usually regarded as non-sectarian.

He declared the "format" of these ceremonies "is always that of New England Congregationalism" and therefore violates the conscience of "those who are not products of this tradition."

Feature Hand of God In Geographical Year

WASHINGTON, D. C.—(RNS)—The Hand of God creating man, as depicted by Michelangelo in a great masterpiece, will appear on a United States postage stamp commemorating the International Geophysical Year.

The three-cent stamp will be issued May 31 at Chicago to mark the international cooperation in scientific research in which the United States is participating.

In the background of the stamp will be a photograph of the disc of the sun showing an intense flare of solar activity, such as occurs periodically and is among the phenomena being studied during the 18-month IGY program.

Superimposed above the sun and against a backdrop of the fiery solar prominences will be a segment of Michelangelo's fresco "The Creation of Adam" which is the central panel of the ceiling of the Sistine Chapel in the Vatican.

The Arm and Hand of God will be seen on the right just as it is about to touch the lifeless and inert form of Adam's body to bring life to the first man.

Ervine Metzl, New York City artist, who was commissioned to design the stamp, said, "In the small confines of a postage stamp we have endeavored to picture a man's wonder at the unknown together with his determination to understand it—and his need for spiritual inspiration to further his knowledge."

Legislature Kills Sabbath Law Bill

ALBANY, N. Y.—A bill which would have permitted certain stores in New York City to do business on Sunday if they closed Saturday was killed by the state Assembly here, 85 to 61.

The measure, applicable only to New York, required a two-thirds affirmative vote in the Assembly—or 100 out of 150. Because it fell so far short of approval legislators speculated here that the bill would not go before the Assembly again for a number of years.

Introducing the proposal had been Sen. William Rosenblatt of Brooklyn and Assemblyman Sidney H. Asch of the Bronx. Strongly endorsing the bill were Jewish organizations and Seventh-day Adventists, who observe Saturday as their Sabbath. Among the Jewish groups were the Synagogue Council of New York, American Jewish Congress, New York Board of Rabbis and Union of Orthodox Rabbis.

Roman Catholic groups opposed the state bill and any easing of the city's Sunday Laws. Although opposed to Sunday commercialization, the New York State Council of Churches and the Protestant Council of the City of New York were willing to compromise the law to favor the Jews.

Bill for Decalogue In School Is Killed

ALBANY, N. Y.—Legislative committees killed a bill providing for posting of the Ten Commandments in public schools.

Both the Senate and Assembly education committees decided against reporting out the bill before the legislature adjourned.

The bill was sponsored by Sen. Thomas J. Cuite of Brooklyn and Assemblyman William E. Brennan of Kew Gardens, both Democrats. It gave school boards permission to post so-called interdenominational version of the Decalogue. The State Education Department would have paid for printing and distributing the Commandments.

The State Council of Churches, the American Jewish Congress, the Free Thinkers and the Atheists opposed the bill. It was supported by the American Legion.

Education Commissioner James E. Allen, Jr., last year banned display of the Ten Commandments in New York public schools.

Tacoma City Council Repeals Sunday Laws

TACOMA, Wash. — (RNS) — By unanimous vote, the Tacoma City Council voted to repeal its unenforced laws barring sale of goceries, meat, cars and personal property on Sundays.

A state law prohibiting the sale of liquor on Sundays is unaffected.

Glen E. Patterson, elder of Southend Seventh-Day Adventist church, speaking in favor of repeal, said that "if a man must be forced to keep his Sabbath, his religion doesn't mean much."

A Council member, Mrs. Clara Goering, said that "we can't legislate on the basis of religious beliefs."

Councilman Omar Bratrud suggested that trade associations should determine whether their members do business on Sundays.

New York Denies Buses For Parochial Students

ALBANY, N. Y.—(RNS)—A bill requiring school districts to provide transportation for parochial as well as pubic school children was killed in the Senate.

The measure was laid aside by its sponsor, Sen. Edward J. Speno, East Meadow Republican, after a brief debate. Mr. Speno, however, called his proposal a "vital issue" and said he would introduce a similar bill next year.

Sen. Dutton S. Peterson, president of the State Council of Churches, said parents renounce all claims to free public school transportation when they send their children to private schools.

Mr. Speno contended that families subject to school taxes should be entitled to use school buses provided by the district.

Post Office Labels All Bingo Lottery

WASHINGTON, D.C.—(RNS)—The United States Post Office Department warned here that all bingo games are considered "lotteries" under U. S. postal laws and that announcements of bingo parties are unmailable under Federal law, regardless of sponsorship.

The ruling brought a prompt response in Congress where Rep. Robert Hale (R.-Me.) introduced a bill (H.R. 11786) which would add a new section to the postal laws specifying that any bingo game conducted under auspices of a church, educational, or fraternal organization would be exempted.

In its advisory, the Post Office Department declared, "Bingo cannot be advertised in any matter carried though the mails."

"Even if there is no mention of the name of the game, and the advertisement merely carries the words 'party,' or 'games,' or the familiar '$' sign, the matter is still unmailable," the Department warned.

Lincoln Square Project Again Argued in Courts

ALBANY, N. Y.—(R N S)—The State Court of Appeals took under advisement the question whether New York City violated the constitutional provision of Church-State separation in condemning and reselling land in the Lincoln Square Project to Fordham University at less than acquisition cost.

In February the city acquired the site for the proposed $205,000,000 project and immediately after resold at a public auction two blocks to the Roman Catholic school for a collegiate center.

Fordham was one of four sponsors to buy land at marked-down prices in the 13-block area. It paid about $7.

a square foot for the two blocks which the city bought at $16 a square foot.

At the hearing the state appeals court heard arguments on the Church-State issue and Fordham's right to develop part of the property.

Harry L. Present, attorney for a group of taxpayers opposing the entire project, contended that resale of land to Fordham at marked-down prices was a subsidy to the college and contrary to the state constitution.

He said the public auction at which Fordham acquired the land was a "farce" and had no value in setting a fair price.

Denominations

Thirty-one Congregations Withdraw, Oppose Merger

MUNCIE, Ind.—(RNS)—Thirty-one of 52 churches have withdrawn from the Congregational Christian Churches' Eastern Indiana Association, Rev. Andrew Craig, superintendent of the denomination's Indiana Conference announced here.

Rev. Hubert Clevenger of Winchester, Ind., leader of the defecting churches, said they left the association because they opposed the merger of the Congregational General Council with the Evangelical Reformed Church.

However, Rev. Leo McKinley of Albany, Ind., association moderator, said the churches withdrew because of their "extreme fundamentalism" and a "personal situation" within the Eastern Indiana group.

The Congregational General Council and the E & R Church merged last June to form the United Church of Christ. Local congregations of both communions are not officially a part of the new denomination until a constitution is ratified by the merging groups.

Mr. Clevenger, spokesman for the 31 churches, said they would not affiliate with the National Association of Congregational Churches, an anti-union group, because it is "too liberal."

Court Orders Trial in Congregational Merger

NEW YORK — (RNS) — Federal Judge Archie O. Dawson refused to dismiss a suit brought against the merger of two Protestant denominations into the new United Church of Christ but admonished both sides for bringing a religious dispute into the civil courts.

The judge denied a motion challenging the U. S. District Court's jurisdiction to try the case initiated by four Congregational Christian churches and a number of laymen and ministers opposed to the union. He ordered the issue brought to trial.

Motion to dismiss the suit was filed by the defendants—the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church—which merged last June to form the new body.

In his ruling in which he quoted St. Paul, Judge Dawson declared he could not conclude his opinion without pointing out it was "unfortunate" that ministers and laymen "who purported to abide by Christian principles should engage in this long and expensive litigation." So far, he said, expenses in the case have run to about $500,000 and may reach $1,000,000.

"It would seem to a Christian layman," he said, "that if the ministers and churches involved would use more Christian charity and understanding it would be possible for them, as men of goodwill actuated my high principles, to adjust their difference so that their time and money might be devoted to the promotion of Christianity rather than to the maintenance of acrimonious and expensive litigation."

Merger Obstacle Removed by JCLU

CHICAGO—Action on a highly controversial issue which was hailed by observers as "marking the removal of a major stumbling block to total Lutheran unity" was taken by the Joint Commission on Lutheran Unity in a recent two-day meeting here. Representatives of four Lutheran church bodies discussing merger went on record in opposition to membership of pastors in lodges or like organizations.

It was agreed by the Commission (which represents the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church or Suomi Synod, and American Evangelical Lutheran Church) that it will recommend a constitutional provision under which ministers "shall agree to refrain" from membership in secret societies "or to be subject to discipline" (presumably dismissal from the ministry). The prohibition, it was said, will not apply to pastors of the ULCA who are now members of the Masonic lodge.

As a result of JCLU's action, it was believed that groups opposing lodge membership (on the ground that it involves participation in ceremonies that are unchristian) are likely to be more receptive to overtures toward possible merger on a wider Lutheran front.

C & MA 1958 Council Goes to West Canada

NEW YORK—The Annual General Council of the Christian and Missionary Alliance moves to Winnipeg for its Annual Meeting May 14-19. This is the first time Council has been held in Western Canada. Dr. H. L. Turner, New York, president of the fifth largest Protestant missionary organization, will preside.

Approximately 1,000 delegates are expected to be in attendance. Included in this figure will be 100 missionaries on regular furlough.

Rev. Florention de Jesus, chairman of the strong indigenous Philippine church body, and Rev. Jeremias A. Dulaca, past chairman, will be present as delegates to this Council. The Alliance has 456 church groups under the leadership of Mr. De Jesus, with offerings which totaled $67,780.20 during the past year.

The Alliance's foreign field showed an increase of 356 churches during the past year, with 8,122 baptisms which brought the foreign membership to 114,904 adult baptized believers. During the past year 64 new missionaries sailed, bringing active missionary force to 813 C. & M. A. official workers. Activity is carried on in 138 languages and dialects among the twenty-two fields in Asia, Africa, South America, the Near East, and the Island World.

Conservative Baptists Plan New Headquarters

CHICAGO.—A new building to house the offices of the Conservative Baptist Foreign Mission Society and the Conservative Baptist Home Mission Society will be erected during 1958 at Wheaton, Illinois. The building will also include several apartments for the use of missionary families en route to and from their fields of service.

This was the recent decision of the boards of directors of the Foreign and Home Societies following many months of careful investigation and deliberation.

The location will also place the offices near the new home for missionary children to be erected near Wheaton academy. This will be an added convenience for missionary parents in bringing their children to the home en route to mission fields.

The proposed structure will be erected on the outskirts of Wheaton on the north side of Geneva road just west of Gary avenue. It will include approximately 17,000 square feet for office space. Above the first floor offices will be sleeping rooms and a few small apartments for missionaries in transit.

The new building, land and furnishings will cost approximately $325,000. Most of this amount will come from the sale of the present buildings on Wellington avenue, Chicago, available memorial annuities and other miscellaneous sources.

Press

New Modern Speech Bible Is Scheduled

GRAND RAPIDS, Mich. — Publication of the complete Berkeley Version of the Modern Speech Bible has been scheduled by Zondervan Publishing House here for January 30, 1959.

The New Testament of the version was published in 1945, and a committee of 20 translators is completing work on the Old Testament. The committee is headed by Dr. Gerrit Verkuyl of Berkeley, Calif.

Translation of the Scriptures was done from earliest Hebrew and Greek manuscripts. Modern English equivalents of this phraseology was used.

"As the books of the Bible were originally written in the accepted language of the people, so this new Berkeley Version presents the message of the Word of God in the choice style of English that is in use among us today," a Zondervan Press statement said.

Text of the Scriptures is arranged in paragraph form. Brief footnotes are provided on almost every page, and monetary values, weights and measurements are stated in current English equivalents.

sunday school

NSSA Executive Secretary In Canadian SS Gathering

TORONTO—Using the theme "Fulfilling the Great Commission Through the Sunday School," Dr. Clate A. Risley, executive secretary of the National Sunday School Association, Chicago, was chief speaker at a recent meeting of Baptist Fellowship Sunday School workers here in High Park Baptist Church. A number of Fellowship pastors participated in a panel and other phases of the Conference.

Implementing his theme, Dr. Risley (in a series of addresses) told how to "Fulfill the Great Commission" through Visitation, Organization (including financing), Evangelization, Indoctrination, and Teacher Preparation.

Devotional messages and films, added to the panel discussions and addresses, were used to inspire pastors and teachers to get back to their churches and put into practice the learning received.

youth

Senator Carlson to Speak Before Baptist Youth Group

CHICAGO.—Senator Frank Carlson, Republican of Kansas, will address a giant youth rally of Conference Youth Fellowship, youth organization of the Baptist General Conference in Des Moines, Iowa, next summer. His message on "Youth and its opportunities" will be heard Sunday afternoon, June 29, in connection with the denomination's Annual Meeting.

Sen. Carlson is chairman of the International Council for Christian Leadership, a fellowship for Christian lawmakers in Washington.

Approximately 1,000 delegates are expected from the Baptist Conference's 465 churches throughout the States and Canada, according to leaders of the denomination.

WORLD-WIDE

New Soviet Premier Reaffirms Atheism

MOSCOW — (RNS) — Nikita S. Khrushchev reaffirmed his belief that "there is no God" in an interview with a French journalist here shortly before he was elected by the Supreme Soviet as Premier of the USSR.

The 63-year-old Ukrainian, now Russia's most powerful figure since the death of Stalin, described himself instead as "adherent of a scientific outlook."

At the same time the successor of ousted Nikolai A. Bulganin declared in the interview, the full text of which was published in Pravda and Izvestia, top Communist Party organs, that the question of religious belief is "a private matter for each person."

Mr. Khrushchev made world headlines in November, 1954, by signing a Communist Party decree that called for a halt to certain church persecutions. The decree criticized officials who had tolerated interference with church activities and told Russian anti-religious workers to stop insulting the feelings of clergymen and churchgoers.

However, other parts of the decree made it clear that the Communists intended no change in their policy of "educating" the people away from religion. Recent years have witnessed systematic campaigns by Communist propagandists to wean the people, especially youths, from "religious superstition."

Premier Khrushchev was interviewed by a correspondent of the Paris Figaro, who asked: "Do you think that God exists or some other Higher Power?"

Before putting the question, the correspondent said he knew very well that Mr. Khrushchev had "dedicated the greater part of his life to the struggle against religion." But he noted also that "you have never spoken openly against religious feelings."

"I think that there is no God and for a long time I have had such an idea," the new Premier replied. "I am an adherent of a scientific outlook. Science and the belief in supernatural powers cannot go together, especially if you have a thoroughly logical outlook."

Aroused Italians Suing Another Romish Priest

ROME—(RNS)—Another court action similar to that which involved Roman Catholic Bishop Pietro Fiordelli of Prato, who was convicted by a Florence court for publicity condemning a Catholic-born couple who were married in a civil ceremony, has been started against a priest in the province of Grosseto.

Five married couples and two wives in the town of Roccastrada, located in the center of the Communist-dominated province, sued Father Biagio Bailo, the parish priest, for announcing he would not pronounce traditional Easter blessings on the homes of persons married in civil ceremonies alone.

Father Bailo described such persons as living in "public concubinage." The same criticism had been used by Bishop Fiordelli in denouncing a Prato grocer and his wife who had declined to get married in church.

Parliament Legalizes Ordination of Women

STOCKHOLM—(RNS)—A bill authorizing the ordination of women as pastors in the Swedish State Lutheran Church was passed here by both chambers of the Riksdag (Parliament).

Theoretically, the measure permits women to receive the priestly office in the State Church as of July, 1959. It climaxes a fight for the ordination of women begun in 1919.

However, the ordination of women ministers will not be possible until the bill is approved by the Lutheran Church Convocation, which will meet in extraordinary session next fall.

The Convocation, at its last biennial sessions held in October, 1957, voted 62 to 36 against such ordination. Should the Convocation again exercise its veto right, a parliamentary measure proposing abolition of this privilege is expected to be submitted to the Riksdag.

Such a revision of the Swedish Constitution requires ratification by two successive Riksdags separated by a general election. Should this happen,

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the bill permitting the ordination of women will become law. This cannot be until 1962.

Official circles said that if the Convocation exercises the veto once more, the bill will precipitate a growing demand for divorcing the Church from the State.

WEF Overseas Secretary Tells of the Need in Asia

CHICAGO—World Evangelical Fellowship's overseas secretary, Rev. Frederick G. Ferris, just returned from a three and a half months' trip to Asia, brings information on worthy missionary projects for American evangelical churches.

As a typical example of a project which even a small church could support, Mr. Ferris tells about the village of Tung Nghia in Southern Viet Nam, made up of migrants who fled from Communist rule in the North. The pastor receives $60.00 a month. Another $40.00 to invest in small tools, seeds, fruit trees, etc., would help his people to economic independence.

Protestant missionaries have sought to establish tribal centers through which they carry on much of their Gospel program. The tribal center consists of a plot of land, cleared of jungle on which a church and a home for the pastor will be erected. As a first approach to win favor with the people, a long house (typical native style) is built as a "Guest House," to which anyone may come if he needs rest and shelter. Word soon passes from village to village—and to all travelers who stop there the missionary or native Christian leader provides them with physical comforts and then sings Gospel hymns, witnessing to them and preaching the simple message of Christ. As they settle around the long house and build their bamboo mat houses, they look to the Christian center as a place of friendship and help. When a sizable group has settled, a pastor is placed to work among them, and eventually a church house is constructed.

Further information on this needy field may be obtained upon inquiry at the offices of World Evangelical Fellowship, 108 North Dearborn St., Chicago.

missions

China Mainland Gets Christian Literature

WASHINGTON, D. C. — (MNS) — "Thank you for the Bibles you sent. Please send me more as soon as possible, as there is a great demand for them here. I am so busy selling them on Sundays that I have no time for a proper meal." This letter from an old man in Central China is one among many that reach a Christian bookroom in one of China's great cities.

From this same bookroom in 1956 were dispatched to all parts of China 167 lbs. of tracts, 695 Bibles, 11,678 books of its own publication, 2,130 other Christian books, more than 3,000 Gospel posters and more than 1,000 wall texts—not only in Chinese, but also in Arabic, Tibetan, Mongolian, and Miao. Sales for 1957 were more than double the 1956 figures. Permission has been given to reprint "The Existence of God," previously reported in these columns as a best seller. Some of this material finds its way to Central Asia, where it is retailed in one city at the "Heavenly Glory Literature Shop."

A new translation of the Mongolian Bible has been reaching the oases from the Bible House in Hong Kong.

The four main Christian publishing houses of China were amalgamated in 1956, though they still publish independently. Among recent releases were a reprint of "The Pilgrim's Progress" and Spurgeon's "Evening Readings," a Hebrew-Chinese dictionary, a Chinese version of Handel's "The Messiah," and a new collection of 170 hymns. A Chinese concordance to the Scriptures, collated by the Little Flock, is said to be nearly ready for publication.

Missionary Radio Conference Stresses a World-Wide Gospel

TALCOTTVILLE, Conn. — "Communicating the Gospel World Wide" is the theme of the Second World Conference on Missionary Radio scheduled June 12-14 at Moody Bible Institute, Chicago.

This conference is the second one in three years. Representatives from eighteen stations will meet to discuss their mutual problems as well as their future opportunities. In workshops and discussion groups new ideas for radio work will be presented by men who live close to missionary radio work: Dr. Clarence W. Jones, Robert H. Bowman, Dr. M. B. Stearns, Dr. C. B. Nordland and Dr. M. A. Darroch.

The virility of missionary radio—the Holy Spirit living in men dedicated to their work — was demonstrated in DZAS, Manila, recently. Lightning from a tropical storm struck a short-wave antenna 300 feet to the ground. An engineer quickly realized the damage and ignoring the danger, tied the antenna to his waist and climbed the tower. At 300 feet above he hooked the wire in place. When he touched ground a fellow worker admonished him for taking the risk. The engineer answered, "For every minute that antenna was on the ground, someone wasn't hearing the Gospel."

Survey Reveals Japan Religious Situation

TOKYO.—(MNS)—At New Year's, 1958, Japan boasted 91 million people,

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with Tokyo having over 8½ million and being acclaimed the world's largest city.

Of the 170 Buddhist sects, there were 128,763 Buddhist priests presiding over 90,210 temples where some 42,573,844 believers worshipped.

The two main divisions of Shinto (Shrine and Sect) have 142 Shinto sects with 192,199 priests in charge of 115,926 shrines and churches ministering to about 89,232,000 believers.

A post-war marvel is the new religions that have sprung up in Japan. In 1956 there were 377 different denominations incorporated under the Ministry of Education. Unofficially, a survey revealed that there were at least 120 new religions, with about 17,500 teachers officiating at about 12,000 meeting places and claiming about 11,000,000 believers.

The United Church (Kyodan) and the National Christian Council have 318 missionaries working in Japan. The United Church claims 1,446 Japanese ministers work in 1,217 churches with 172,166 baptized believers. The Conservative groups have over 1,500 missionaries affiliated with the Evangelical Missionary Association of Japan. Their constituency numbers 102,000 with 1,791 licensed and ordained ministers and 1,700 churches. The uncounted number of conservatives probably numbers around 101,000, bringing the total to the same level as the liberal group.

The latest survey shows 35 evangelical Bible schools, colleges and seminaries, with a total enrollment of 987.

personalia

Harry McCormick Lintz of Redlands, Calif., and Mr. Clayton Booth of Seattle, Wash., recently completed a successful evangelistic campaign in the Hillyard Baptist Church of Spokane. Nearly two hundred decisions as a result of the nine-day "Victory Crusade" were reported by Rev. Robert H. Gibbs, pastor.

Nicholas Bhengu, called "the Billy Graham of South Africa," will be in America in September of this year. The evangelistic campaigns of this South African evangelist (a Communist before his conversion) brought him into national prominence several years ago.

Bruce Wilson, president of the Reformed Presbyterian Seminary of Pittsburgh, Pa., will deliver the Commencement address at Westminster Theological Seminary, Philadelphia, on Wednesday, May 21.

Merv Rosell and his radio staff have been joined by the "Fuller Quartet" from the Old Fashioned Revival Hour. The Rosell organization is now in process of creating a new broadcast called "The American Crusade Album" soon to be heard on a hundred stations across the nation and on the mission field.

James A. Weeks, a minister in the Nazarene Church and a trained accountant, has been appointed by the American Bible Society to succeed the late F. Lyman McCallum as secretary for its Bible Lands Agency, North,

NEXT FALL MAY BE *Too Late*

In the welter of a world gone mad, of nation rising against nation, of the terror that stalks in the night, of the arrow that flieth by day, of pestilence and destruction, of the elements in commotion, is there not a warning in the stark realism of these few sentences taken from a letter recently sent us:

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And do you know a better way to please Him, than to snatch a few brands from the burning, a few Jewish souls that will be your trophies when at last you lay your burden down and meet Him face to face?

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with headquarters in Beirut, Lebanon. Mr. Weeks will leave for his new duties about June 1.

S. Ruth Barrett, secretary of the American Bible Society's world-wide work for the blind, has been presented the annual National Achievement Award in Philadelphia's Thirty-first National Week for the Blind "for distinguished service in the field of rehabilitation and education of the sightless."

Mel J. Miller of Azusa, Calif., vice-president of the San Gabriel Valley NAE Ministerial Fellowship, has announced that he has filed nomination papers for the position of Secretary of State in the coming state-wide election. Representing the Prohibition Party, Mr. Miller stated his purpose in entering the race: "The State of California needs Christian statesmen who are unafraid of party pressure and who will represent the people and their own conscience."

Don J. Odle, athletic director and basketball coach for Taylor University, Upland, Ind., and his "Venture for Victory" basketball project were cited in the House of Representatives by the Honorable John V. Beamer of Indiana. Over 1300 decisions for Christ were recorded by the team last summer in their tour of Central and South America. The team will leave the states about June 8 for a two-month tour of Korea, Japan, Formosa, Hong Kong, South Viet Nam, Singapore, Indonesia and the Philippines.

Harold J. Ockenga, pastor of Park Street Church, Boston, president of the Fuller Theological Seminary Board of Trustees and first president of Fuller Seminary, 1947-53, will be the speaker at the Ninth Annual Commencement of the Seminary May 22 in Civic Auditorium, Pasadena, Calif.

J. Howard Williams, president of Southwestern Baptist Theological Seminary since 1953 and former executive secretary of the Baptist General Convention of Texas, died recently following a heart attack.

Prodigal Home

(Continued from page 10)

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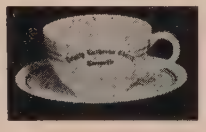

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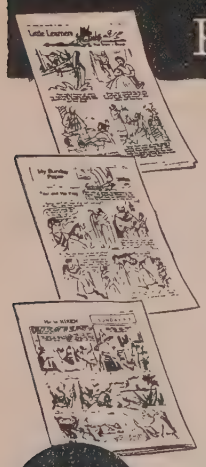

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

What is a Standard Sunday School?

A Standard School is not an average school; neither is it a perfect school. The average is below standard; there are no perfect schools. A standard School is a school with minimum standards, but a school that is continuously raising its standards.

Many denominations have a list of standards for their Sunday Schools. Some of these lists are scored so that a comparison can be made with other schools.

Unless a Sunday School has standards it can only loosely be referred to as a school. If we want to put the school into Sunday School we must consider standards.

Following is a check list considered imperative by the National Sunday School Association:

1. Policies
2. Personnel
3. Progression
4. Pupils
5. Public relations
6. Properties

Our Sunday School meets in the main church sanctuary for opening exercises, then all go to their class rooms. We're interested in departmentalizing and would like some help on how to go about it.

The first step is an educational one: helping the people to see the need and advantages of departmentalization.

The second step depends on the number of people you have in the various age groups. I would make it a point to discover this.

The third thing is to decide where different groups can meet. Can another partition be put in that would enable two groups to meet in an area instead of only one? Ingenuity is of great value here. Some churches have figured out assembly rooms for half a dozen departments, where formerly only two met. This may mean some temporary partitioning in some rooms. One church used table tops to divide a dining room into two departments and several class areas.

After every available space has been made usable, keeping in mind, light, air, room temperature, accessibility, etc., decide which group should go where. Naturally the size of the group is the first consideration here.

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groups I would take the nursery children first—2 and 3 year olds.

The next group to make provision for would be beginners—4 and 5 year olds.

The next would be primary or primaries and juniors. This depends on the size of room and the number of primaries and juniors you have. If you have one space left and it's large enough for these two groups they'll get more out of an opening assembly (not opening exercise) together than the junior will with the junior high, young people, and adults.

When additional space is built, for that ought to be done if there isn't room for juniors to meet alone, juniors ought to have their own department. Then junior high and young people, and even adults eventually.

All too often adults are left to the last in consideration for department room and class room. Someone recently suggested that this is one of the big reasons we have proportionally so few adults.

Plan for all age groups as rapidly as possible and you'll find every age group growing.

As space is made ready announcements and signs should make clear where everybody is to meet. Additional ushers and greeters need to be on hand and educated as to where everybody is.

The Sunday School that is not departmentalized and is making no provision for departmentalization is conducting Sunday School with horse and buggy methods in a missile and satellite age.

How can an unsatisfactory teacher or worker be dismissed?

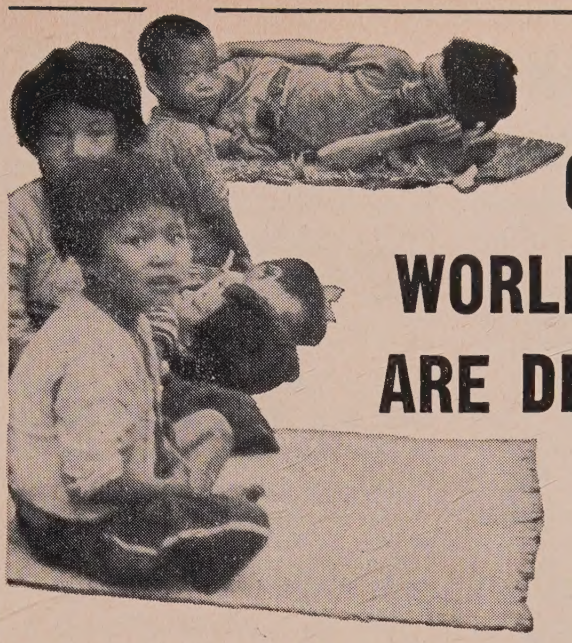
We ought always to discover first, why a worker is unsatisfactory. Sometimes the work has not been properly outlined in the beginning so that the worker understands what is expected of him.

Many workers are actually trying to do a job they are not prepared to do. Proper supervision from pastor or superintendent will often help an inefficient person assume new interest and increase efficiency as a result.

In case a person is neither trained nor equipped and there is apparently no indication he will improve, we may search for a different job and suggest a shift. Sometimes a different age group to work with is all that is needed. There are many jobs in the whole field of Christian education and fortunately most any one who is willing to serve can find something he is interested in and that he really enjoys.

Another important step is to set before the failing individual an ultimatum, such as, "If you cannot make the contacts on your absentees, you'll have to consider giving up your class as you know the decision of the Sunday School board." In other words give him a second and even a third chance: a fair trial so that he will have no reason to complain.

Only as a last resort, after much prayer and patience should we resort to an outright dismissal; but occasionally there are those times, and the good of the whole work should not



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allow one person to spoil the lives of many people.

Superintendents and pastors should be particularly careful that such a program does not become a personal one between them and some other person.

In an ideal situation, the matter should be the decision of the board of Christian education. If there is no board of Christian education some comparable group other than the Sunday School faculty should determine the matter. Then the pastor and/or superintendent must inform the person of the decision.

Is it better to grade elementary and high school pupils in Sunday School by age or by grade?

Most Sunday School authorities, especially in the north, agree that it is preferable to grade by grade from first grade through high school than to grade by age.

There are a number of reasons for this. First of all a boy or girl in any grade, say fifth, is more a fifth grader than he is ten years old even though most fifth graders are ten.

On the other hand some ten year olds are in the fourth grade and some ten year olds are in the 6th grade so that if age is the basis of grading you will have some 4th graders, some 5th graders, and some 6th graders in the same class. Because of their academic experience there is a great difference between 4th graders and 6th graders in reading ability, geographical and historical background as well as general comprehension.

In the smaller Sunday School some classes may have 3 grades in one class. The basis of school grades for grading is even still more important because otherwise if you have 3 ages such as nine, ten, and eleven year olds together you could easily have a school range of 5 grades, making teaching even more difficult.

Another reason for grading by grades is that pupils find it easier to contact and bring to Sunday School those in their own rooms. However, whatever you do through the elementary grades do not mix the system of grading. Grade by grade or by age.

CHRISTIAN SCHOOL DIRECTORY

It is three years ago now when we published the last Christian School Directory. This year's directory is now ready for distribution. It has approximately 100 pages.

The NACS school membership now stands at 141 schools, having a total enrollment of 17,504 pupils. This is a pupil increase of 40% in the last three years.

Besides giving detailed information of member schools, the Directory presents the statistical pictures of five other evangelical Christian school groups: Missouri and Wisconsin Synods, California Baptist, American Lutheran and National Union of Christian Schools.

All member schools as well as active members of NACS will receive a free copy as membership privilege. Others may purchase this book for 50c from The National Association of Christian Schools, 10201 State Street, Chicago 28, Ill.

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Readers Say

(Continued from page 2)

given it their enthusiastic support including four Presbyterian assemblies, editors and educators in the Baptist, Christian, Assemblies of God, Nazarene, Mennonite and other churches.

I believe that all Christians if given the opportunity to know about the "Christian Amendment" would throw their support to this "Christian Amendment"! You can help by writing—Senator Estes Kefauver, Senate Office Bldg., Washington, D.C., and assure him of your interest and support of this Amendment (Res. 112). The Bible says, "If we honor "Jesus Christ" He will honor us "and after all the Lord has done for us, it is so little we can do for Him!!

For free leaflets write The Christian Amendment Movement, 804 Penn Avenue, Pittsburgh 21, Pennsylvania.

MRS. RAY M. BUSHNELL
Platteville, Wis.

Agrees With Blackmore

To the Editor:

I agree wholeheartedly with Mr. Glenwood Blackmore's article in *Action*, March 1 entitled "Billy Graham's Crusade Tactics and the Bible." Is there any likelihood that reprints of this article will be available in quantities to combat some of the material being circulated so widely by Billy's critics? I hope so.

HERMAN H. HAZLETT
Dean Simpson Bible College
San Francisco, Calif.

Was It Aramaic?

To the Editor:

In the April 1, 1958 issue of *The United Evangelical Action* you say, "The Aramaic was, *of course*, the vernacular used in Judea in Christ's day . . . ."

So far as the Bible is concerned *Aramaic* is otherwise known as *Syriac*. In modern nomenclature it can seemingly include Chaldean, Syrian, Arabian, Hebrew, Armenian and so on. It is this which leaves me at a loss to know exactly what the vernacular Jesus spoke was, seeing that I do not go along with the confusing and identifying of these languages after this sort even though I am quite aware of their common origin and their close kinship.

What was the vernacular of Palestine? Was it basically Hebrew, Chaldean, Syrian or what? Or is it pure and simply the Syriac?

My own position is that the Jews continued to speak the Hebrew, so far as Palestine Proper is concerned, but that as the Jewish people undoubtedly learned the Greek language, which at that time was the international language of those parts, to the place of becoming conversant in it, this led to a mixing of their Greek and their Hebrew to the point where the vernacular was anything but pure Hebrew, thereby accounting for the use of the Septuagint instead of the Hebrew text in the Synagogues in Jesus' day.

This being so, the mongrel Hebrew of Palestine cannot possibly be classified as *Aramaic*. I know nothing in Josephus which would ever lead me to conclude that Aramaic was the vernacular of the Palestinian Jew. What knowledge I have of the Talmuds is anything but convincing to me that the speech of Palestine ever became Aramaic.

C. L. RUMBALL
Chicago, Ill.

First Radio Broadcast

To the Editor:

In a recent issue you refer to the radio broadcast of Calvary Baptist Church of New York City as "the world's oldest continuous religious broadcast." You will be interested to know that the radio program of the Wheeler City Rescue Mission of Indianapolis, which still continues, began in the fall of 1925 and has been on that station continuously since.

We would be interested to know if there is any continuing broadcast which began prior to that date. It was also the first rescue mission broadcast in America if not in the world.

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